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Mr. E. A. Coffin contributed recently to *The Normal Review*, which is published at California, Penn., an article on *The Status and Justification of Latin*. The arguments that he adduces in defence of its value are the familiar arguments and he claims no originality for them. But he begins his article with a comparison of the number of students in Latin in secondary schools in 1890 and in 1906 as shown by the reports of the Bureau of Education. In 1890, 100,152 pupils, or about 33% of the total enrollment in secondary schools, were studying Latin. In 1906 the number had increased to 413,595, or over 50% of the total number of pupils. He gives the following tables:

Subject	Percentage 1890	Percentage 1906
Latin	33.62	50.17
Greek	4.32	1.85
French	9.41	11.12
German	11.48	21.04
Algebra	42.77	57.57
Geometry	20.07	28.35
Physics	21.36	15.43
Chemistry	9.62	6.86

	Percentage 1895	
Hist'y other than U. S... ..	34.65	42.17
Trigonometry	3.25	2.16
Astronomy	5.27	1.39
Rhetoric	31.31	49.35
Physical Geography.....	24.93	20.64
Geology	5.20	2.58
Physiology	31.08	20.57

	Percentage 1898	
English Literature.....	38.90	50.63
Civics	21.41	17.59

In the table given above, the subjects whose percentages are given for 1895 or later were not reported in 1890.

These statistics have been cited more than once. Professor Kelsey some years ago tried to show in a similar fashion the vitality of Latin studies. I have always doubted the justice of the conclusions drawn from them. The period chosen was one that witnessed a great expansion in public high schools. For example, in the old city of New York there were no public high schools, but, after the amalgamation into the Greater City, the high school system which had previously been developed in Brooklyn was extended to Manhattan. This expansion in the number of high schools has had the

effect of increasing enormously the number of high school pupils. If the numbers given above are correct, in 1890 there were about 300,000 pupils in secondary schools; in 1906 over 800,000. Now in the cities, where the bulk of this increase has taken place, the proportion of pupils that finish the high school is smaller than elsewhere, and in such places as New York and Chicago it is probably smallest of all. In order therefore actually to prove that the influence of Latin is extending, it would be necessary to show that the proportion of pupils continuing the study of Latin throughout the whole course had increased. This I doubt very much. On the other hand, I have distinct information that the proportion of students of Latin in the colleges is steadily decreasing. In one great institution of the country the number of students taking Latin in the freshman class is now only one-third as great as it was fifteen years ago. In very few colleges where freedom of election is permitted has the proportion of Latin students kept pace with the increase in total enrollment. How much of this loss in the freshman class is due to the teaching in the high schools I am unable to say, but that the high school teachers do their work with earnestness and thoroughness every one who has studied the subject knows. If, therefore, pupils in the high schools give up their Latin in the colleges at the earliest opportunity, the fault cannot be in the thoroughness with which it is taught in the schools, but must be either with the Latin itself, which none of us would admit, or with the aims and methods of teaching. In this connection the *New York Medical Journal* in an editorial of December 24, 1910 quotes with much approval the suggestion of Dr. E. D. M. Gray, President of the University of New Mexico, who in a pamphlet entitled *Latin in the Secondary School*, published at Albuquerque, December 1910, urges very strongly that Latin should be taught in the same fashion as modern languages are taught. This means, of course, the oral method and colloquial use of the language. The *Medical Journal* commends this pamphlet to medical men as well as to everybody interested in the problems connected with education. What of ourselves?

G. L.

In the course of some pleasant remarks on physicians Pliny the Elder, commenting on how doctors

disagree, declares that it has become necessary to write on a man's tombstone that he died, not because he had any disease, but because he had too many doctors. The pertinence of this remark will be apparent to the reader of the present paragraph. The suggestion that the cure for all the ills, real or fancied, in the classical situation is to teach Latin and Greek as modern languages are taught reminds me of the incessant lamentations of the teachers of modern languages about the ineffectiveness of their own teaching: witness in particular the crushing indictment of the teaching of modern languages in this country (which surely must involve constant use of the oral and the direct method) by Professor Grandgent, cited in part in *THE CLASSICAL WEEKLY* 4. 74-77, 82-85. Of statistics it has been repeatedly said that they prove anything. Some comments on statistics were made in *THE CLASSICAL WEEKLY* 4. 201 in remarks on the discussion of Mr. Soldan's paper at St. Louis. In tracing the real or apparent subsidence of classical studies at any given college within the last two decades or so we need to know a host of factors, such as the changes in the entrance requirements of that college and the changes in the requirements of the college for its degree or degrees. Local conditions, too, must be taken into account. My information is that in the Middle West French is fighting for existence. The sufficient reason is that the Middle West is German in population. In yet other districts, whose identity will readily occur to one, French has, for local reasons, the upper hand of German. It has been repeatedly charged, on foundations apparently as secure as lie beneath many of the despairing pronouncements concerning the Classics, that in the High Schools, for example, such desperately 'practical' subjects as mathematics would be little studied if they were not required and still fortified by that traditional backing which recently many out of ignorance or selfish interest in other subjects have been denying to the Classics. A study of the tables quoted from Mr. Coffin's article, so far as those tables relate to the sciences, might easily suggest to many that the hold of the sciences in this country is slipping! Certainly the constant emphasis laid on the bad results of the teaching of Latin in school and college—an emphasis to my mind not justified by the facts—cannot lead to a revival of support for the Classics from the unthinking or the ignorant, and must be a sore trial often to the faithful.

C. K.

LATIN AND GREEK FOR STUDENTS OF FRENCH

Some years ago, when I was teaching French in a city high school, a group of boys who wished to begin Greek were looking for a teacher. There being no one whose business it was to teach Greek, I gave up my one vacant period during the school

day to starting the lads along the pleasant path toward an acquaintance with the language and literature of ancient Hellas.

Nearly every one who heard of a French teacher conducting a class in Greek—I did it for three years—expressed surprise at such a combination of languages. I could see no reason then for the surprise, nor do I see one now. Why not Greek and French as well as Latin or German and French? Truth compels me to state that the last-mentioned combination has always seemed to me a particularly unnatural one. The two languages in question have little in common except the fact that both are modern. On the other hand, Latin is merely highly-inflected French, or French is a less-inflected and more supple Latin. So closely are the two connected that I doubt very much whether any person without a fair knowledge of the Latin language and literature can lay claim to an intimate acquaintance with French. Some years ago I heard a professor in a French university state to a class of foreign students that *secte* is a derivative of the Latin verb *sequor*, a blunder which he could never have made had he clearly understood the laws of Latin accent and its persistence in French. The whole subject of French genders is simplified and made clear when the student understands the relation of gender in French nouns to that of the corresponding Latin substantives; the tonic accent in French finds a similar explanation; but all that the historical grammars say on these subjects has little meaning for the student who knows no Latin; he does not understand what the grammarians are talking about.

The need of Latin for the student of French seems plain to any one who gives the matter a moment's thought; to most persons, however, the need of Greek is less apparent. The Greeks and the French are supposed to have nothing in common, and the two languages are, we are told, so different.

In this connection, I am reminded of the statements of two historians, writing within about a century of each other.

One runs thus (Acts 17.21): 'Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν ἢ λέγειν τι καὶ ἀκοῦναι καινότερον.

The other is as follows (De Bello Gallico 4.5): Est autem hoc Gallicae consuetudinis, uti et viatores, etiam invitos, consistere cogant, et quid quisque eorum de quaque re audierit aut cognoverit quaerant, et mercatores in oppidis vulgus circumstat quibusque ex regionibus veniant quasque ibi res cognoverint pronuntiare cogat.

Does one of us ever read either of these passages without thinking of the other, and at the same time recalling the fact that those restless Galatians to whom the apostle wrote were Gallo-Greeks?

There were Greek settlements—did we not labor-

iously acquire that piece of information in our high school days?—all along the coast of Italy and the Mediterranean shores of France. Greek was spoken as far north as Lyons, long after the Roman conquest, and the Greek type of features still prevails in parts of Provence, notably in the neighborhood of Arles.

This Greek colonization has left its traces, through the medium of late Latin, in the Romanic languages. I well remember how, brought up from childhood upon the French *il y a*; I greeted the Greek *ἔχεται* as an old acquaintance, found pleasure in the optative as a disguise for the 'conditional', and rejoiced in the Greek use of the infinitive as an imperative.

In modern times, the English are, intellectually and by virtue of their administrative capacity, the heirs of the ancient Romans. They, like the Romans, care little that a theory or system be well ordered and consistent provided it is practicable.

For the French, as for the Greeks, a logical and coherent philosophy, a governmental system put together on sound principles, is imperative. Comparison of Gothic architecture in England and France shows how the French mind demands consistency, while the English asks only practicability. One of my friends tells of a Frenchman who informed her that he preferred the mountains of Colorado to those of Switzerland, "because the former were put together in orderly ranges instead of being thrown together pell-mell like the Swiss peaks". The statement gave me joy, it was so characteristic. The Frenchman delights in constructing and owning a logical system, whether he lives by it or not. Much of the difficulty of readjustment after the Revolution derived from this trait. The nation had destroyed its old institutions; it demanded that the new be constructed on logical, 'philosophical' principles; whether they should be practicable or not was another question.

In the olden days, all enlightened, or would-be enlightened, nations of Europe borrowed their philosophy from the Greeks, and the church historians tell us that the final break between Eastern and Western Christianity was due to the fact that the Western church busied itself about administrative reforms and practical morality, while the Eastern section spent its time and energy in speculative theology and subtle philosophical discussions. In modern days France has furnished systems of thought and governmental theories, complete and logical, for the rest of Europe. The philosophy of Des Cartes still has a stronger influence than he commonly receives credit for, while Rousseau's ideas are the common property of the world, entering into various constitutions and codes, whose authors would scarcely recognize his name, if they heard it, still less feel their indebtedness to the French

thinker. Indeed I doubt if we Americans, even yet, appreciate how much of our own most cherished thought regarding civil and religious liberty has come to us from this one man.

In the study of the seventeenth century French drama especially, one needs an acquaintance with Greek. The French critics never tire of telling us that the return to Latin literary standards in the days of Scaliger, Malherbe, and their contemporaries and successors was most wholesome for French writers, the Latin stateliness and respect for rules being needed in order to tone down the over-exuberance induced by Greek influence during the century when the Renaissance invaded France.

No one can read the works of Corneille without feeling the justice of the above statements. He was, by nature and through his study of Spanish models, a romanticist, closely akin to the 'men of 1830'. For him, the restraint of the rules imposed by the Academy, according to the various versions of the *Ars Poetica*, was most wholesome. It is noteworthy, too, that when he does not follow a Spanish original, he chooses a Latin one; his *Medea*, even, is not the *Medea* of Euripides but more akin to her of Seneca.

With Racine, however, we enter a different field. Consider the titles of his plays. Two are Oriental, *Bajazet* and *Mithridate*; one, *Britannicus*, purely Roman; one, *Bérénice*, Jewish and Roman; five Greek, *Les Frères Ennemis* (The seven against Thebes), *Iphigénie*, *Alexandre*, *Andromaque*, and *Phèdre*; two on Hebrew subjects (but written in the Greek form with choruses), *Esther* and *Athalie*; and he had planned and partly written a second drama on the Iphigenia story, an *Iphigénie en Tauride*.

It has been customary, ever since La Bruyère set the fashion, to liken Corneille to Aeschylus and Racine to Euripides. No comparison could be more misleading. Corneille resembles no Greek author; he is by temperament a romanticist, toned down by the study of Horace and Seneca and the admonitions of the Academy. Racine, on the other hand, trained at Port Royal, was from early youth a student of Greek literature and especially of Greek drama. The simplicity and directness of the Greek models was congenial to him; he observed the unities with apparent ease and unconsciousness. Naturally, his characters have a complexity and variety of emotional range not found, as a rule, in the Greek writers; yet, when I am fortunate enough to have among my students of seventeenth century French drama a student—there is rarely more than one at a time—who knows the Greek tragedians, that student is quite certain to note in Racine certain resemblances to Sophocles. "He takes his subjects from Euripides", a young woman said the other day, "but his characters make you think of Sopho-

cles, they have distinction"; again, speaking of Esther and Athalie, she said, "he handles his choruses in Sophocles's manner: they are a part of the drama; whereas in Euripides, you can skip them, or read them separately, without hurting either the choruses or the play".

A first-hand knowledge of Greek tragedy always conduces to a fuller appreciation of the work of Racine. No student conversant with the Greek drama and with Seneca makes the mistake of repeating the timeworn statement that the French dramatist took his Greek plays from the Latin adaptations of the Roman poet. Neither does he attach weight to that other oft-repeated pronouncement that Racine "dances in fetters". He knows that Racine's movement is a stately march.

The above suggestions point to some benefits to be derived by the student of French from a knowledge of Latin and Greek. On the other hand, would not the classical student profit by a real knowledge of French, not a hasty course in grammar, composition and easy reading, from which he passes to old French and Romanic philology, but a careful study of French literature, which will show him the persistence of Greek and Roman thought in the modern works, and the continuity of ancient and modern literature. After all, the literatures of the world constitute an organic whole, and he who specializes too closely in his own field is but too likely to gain of it only a distorted and partial view. The writer in *THE CLASSICAL WEEKLY* 4:170-172 who recognized Italian as only another form of Latin was on the right track; he only needed to go farther, and include all the other Romanic tongues, and then complete the circle by showing how the student of any or all of them needs an acquaintance with Greek in order to see the language which is his own special field in its proper relations and perspective.

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THE PROFIT AND LOSS OF GREEK¹

There is a difference between teaching and tutoring. The tutor has only one or two under his care and can and should fit his instruction to the needs of his students. A teacher must look to the good of many. Tutors can be electivists because they know needs and can reasonably prescribe means. Electivism, after all, is a prescribed course for one. Teachers cannot be electivists or specialists. They must choose for many, subordinate the private good to the public good, and so must look to the common interests in their work. In speaking of Greek studies we refer to teaching, not to tutoring. The teaching of Greek ought not to be archaeological or philological or mythological, because those sciences are not

of the greatest interest to the greatest number. They are for the tutor to elect; not for the teacher to prescribe.

The teaching of Greek may avail itself of the sure conclusions of all the sciences which swarm about the classics; it ought not to subordinate itself to the acquisition of any, because that would be to force upon the many what is of interest to the few. If Greek is to be saved, it must be taught with a view to bring out its abiding and universal interest. What was it that attracted and fascinated Italy at the Renaissance after seven hundred years of almost complete forgetfulness of Greek? It was Homer principally and the poetry of Homer. If the fore-runners of the revival of Greek had had to reach Homer through weary wastes of philology, through bewildering theories of authorship, through myriads of hideous myths, and the fragments of broken crockery and battered armor, then it is quite certain Greek would never have had a rebirth. Interest came before application; the love of the whole before concentration upon a part; the charm of art before the seriousness of science.

Happily there are many books which introduce readers to the wider appeal of literature. Such are the works of Professor Mackail, Professor of Poetry in the University of Oxford. His freshness of view, his restrained but sincere enthusiasm, the crystallization of characteristics into a sparkling phrase, are all admirably adapted to making Greek or Latin attractive. . . .

Says Mr. Mackail in his *Lectures on Greek Poetry*:

The position of Greek as a factor in culture has never been more assured than it is now. It moves beyond reach of the attacks of those who fancy themselves its opponents, and the alarmed outcries of those who profess themselves its only friends. It exercises over the whole modern world an influence astonishingly potent and persuasive. The danger now is, not of Greek being studied too little, but of its being on the one hand pursued too hastily and carelessly, and, on the other hand, distorted under the pressure of a specialization which continually becomes more exacting in its demands.

It is encouraging to read this cheerful paragraph, which has been given here in an abridged form; and if our lot were cast among the learned shades of Oxford and not among the cries and feverish rushing of modern trade, it would be easier to share in this sanguine assurance of Mr. Mackail. The Mussulman and the barbarian have once before thrown Greek literature to the flames, and modern pleasure and modern greed will scarcely be more merciful. Yet if these monsters will ever be induced to spare, it will be because of writers such as Mr. Mackail, who by their illuminating enthusiasm for the author's message and ideal have made the pleasure and profit of the mind alluring to jaded sensualists and wearied money-makers.

¹ It is a pleasure to reprint this article from a journal called *America*: a *Catholic Review of the Week*, for April 22, 1911.

Another writer who has been bringing out the artistic and better side of Greek study is Mr. W. Rhys Roberts. He has edited *Demetrius on Style* (1902), *Longinus on the Sublime* (1907), and now has added to *The Three Literary Letters* (1901) of Dionysius of Halicarnassus the same author's work on *Literary Composition* (1910). These are the writings of literary critics who read Greek as we read Shakespeare, who were not halted on their way to the author's meaning by endless notes on archaeology and mythology. They went straight to the heart of their author, and, if they paused upon his language, it was not apart from the full message he was bearing, but in order to understand that message better. They were Greeks reading Greek, and it is the happy and successful task of Professor Roberts to make us see and appreciate how they do it. When it is remembered how profoundly Professor Butcher's well-known work, *Aristotle's Theory of Poetry and Fine Art*, has influenced modern literary criticism, especially of poetry and drama, there is good reason to believe that the introduction to the modern world of these other Greek critics in an attractive and sympathetic edition will have no less wide or less effective an influence. If Professor Roberts does no more than prevent modern American rhetoricians from heralding as new discoveries what have been commonplaces in literary criticism from the beginning, his work will have amply justified itself.

There are two marked tendencies in the study of Greek, the scientific and the artistic. Which should find its place in education? Both, of course; but not in the same way. Confining the discussion to the classical languages and not entering into the wider question of what place science should occupy in the general scheme of education, we may safely assert that the earlier study in Greek and Latin should be predominantly artistic. Such it has ever been and such it should continue. In the study of literature as an art is its practical utility. Professor John J. Stevenson has, in one of the late numbers of the *Popular Science Monthly*, discharged several tremendous broadsides at classical education. When the smoke cleared away and the echoes died down, it was found that the esteemed Professor had aimed his artillery at the clouds.

His argument in brief amounts to this: the old pagans, from Homer down to Horace, had lax ideas on the marriage bond; the Greek and Latin scientists did not know the chemical constitution of water; therefore give up the Classics and study the latest encyclopedia. How Professor Stevenson could have been so long on the faculty of New York University and not have discovered that Greek and Latin are not studied for their morals is a mystery. The practical utility of the Classics is not in their information but in their formation. It is hard to

have patience with people who speak of utilitarian studies and then sneer at the Classics which are studied precisely because they are the most utilitarian of all studies.

We should certainly look upon that surgical operation as decidedly useful which made an eye see or an ear hear. It will be decidedly useless to put a piece of gold in my hand if my fingers have no power to grasp it. Now the Classics are directed precisely to giving efficiency to man's whole mental equipment. The so-called utilitarian studies go looking around for landscapes and orchestras; the true utilitarian studies furnish the eyes and the ears. We do not take our morals from Latin and Greek authors or even from modern writers; we do not take our science either from the ancients unless they had all the data which we have to conclude from, and then the scientific conclusions of the ancients have not been surpassed, but we do go to Latin and Greek for efficiency, for the power of self-expression. An educated man has a memory that remembers and an imagination that sees clearly and with originality, and a taste which reasons logically; in a word, he has faculties which act, which serve him to express himself and to assimilate the expression of others. For each of these faculties there is an art. It is the profession of the Classics to develop in the faculties of man efficiency or art, at least in its first stages.

The classical languages are the most perfect literary expression we have of man's faculties and so the most competent to teach the art of self-expression. The classical languages because they are foreign are for that very reason better suited for the purpose of teaching the art of expression. In our native tongue we run on with the sense; it is an effort to pause upon the expression. In a foreign tongue we are perpetually halted upon the words and sentences and larger elements of expression; we reflect upon them, we appraise their value, we criticise, in a word, we master the art. The earlier study of Greek, then, should lay stress upon the grammatical qualities, the imaginative force, the choiceness of vocabulary, the harmony of sentence, the truth, the beauty and power of language, all leading up to and centered upon the writer's full meaning.

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REVIEW

The Essentials of Latin Syntax. An Outline of the Ordinary Prose Constructions, Together with Exercises in Composition Based on Caesar and Livy. By Charles Christopher Mierow. Boston: Ginn and Company (1911). Pp. 98. 90 cents.

As the author states in his preface, the purpose of this interesting book is to give students "who have already had their drill in forms and syntax. . .

a rapid review of the entire subject". Of its 98 pages, 57 are given to the outline of grammar, 18 to exercises based on Caesar, 13 to exercises based on Livy, and 10 to an index of words and subjects.

The outline of grammar, by far the larger part of the work, treats of the uses of nouns, pronouns, the use of the moods, with a very brief discussion of sequence of tenses in subordinate clauses, and the noun and adjective forms of the verb. By using a block arrangement and a skillful system of numbering, the author has presented the essentials of Latin grammar in such a way that they can be easily grasped and assimilated. Each construction has its numbered block, which, extending across the page, is divided into three smaller blocks; the first of these contains the name of the construction; the second, references to the grammars of Allen and Greenough, West, and Bennett; the third, the illustration, first in English, then in Latin. The illustrations, by the way, are excellent, and are especially noteworthy for their brevity. In the body of the text there is little or no discussion or explanation, such matters, along with the exceptions to rules, being relegated to the footnotes. The result is a set of tables so clearly arranged that I fear that the average boy or girl using this book will seldom look up the grammatical references.

It is a very difficult task that Mr. Mierow has set for himself, namely, the making of an outline of grammar that will meet the needs of advanced classes in preparatory schools and of college freshmen. Incidit in Scyllam, cupiens vitare Charybdim. The freshman is not only more mature, but usually represents a degree of attainment above the average; he is the wheat separated from the chaff. Judged by the statistics given us by Mr. Byrne in his *Syntax of High School Latin*, this outline is too complete even for the advanced classes in the secondary school. On the other hand, from the point of view of the freshman, we should like to see in a book of this sort a fairly full discussion of the force of the tenses, a more logical treatment of syntax which should begin at this stage of the game, an insistence upon the development of constructions, especially of the verb, and the addition of at least one more category to the verb, namely, that of Ideal or Mental Certainty, which is so essential to the explanation of certain constructions.

We all know that it is difficult, in writing a book for younger students, to maintain both simplicity and accuracy. 'Many men, many minds'; therefore, at the risk of being considered captious, we wish to call attention to a few points. In section 21, the genitive with *refert* and *interest* is classified under the objective genitive, whereas it is usually regarded as developed from the possessive; see Hale and Buck, 338, I, and Bennett, *The Latin Language*, 329. The footnote on page 7, in regard to the im-

personal use of intransitive verbs in the passive voice, would be made more accurate by the addition of the words "regularly" and "only". The footnote on page 13, in reference to the usage with *plus*, *minus*, etc., without *quam*, would be clearer if an accusative of extent had been used in the illustration instead of an ablative of degree of difference. The ablative of source and material, section 49, has no illustration of material. Contrary to the view of nearly all the later grammars, clauses depending on *persuadeo*, etc., section 111, are regarded as final in their origin rather than volitive. Only the perfect indicative is mentioned in section 137 as being used with *postquam*, etc. In section 154 the pluperfect as well as the imperfect subjunctive should be included among the forms used in the protasis of a past general condition, since in the illustration of this construction, section 162, this is the only form of the subjunctive given. Moreover, there seems to be a little confusion in the treatment of the gerund and gerundive. *Urbs spectanda* and *bellum gerendum est*, regarded as gerundives in sections 233-235, might better have been classified as future passive participles, a category not recognized by the author; but *turrim aedificandam locabat*, given in connection with the above examples, is an illustration of a true gerundive and should have been placed under the second division, the cases of the gerund and gerundive.

Part second is itself divided into two parts; one has disconnected sentences based on Caesar, B. G. I, while the other contains exercises in connected narrative based on Livy I, 21, and 22. Each part contains eighteen exercises, and the corresponding lessons treat the same grammatical principles. The subjects for study are carefully chosen, laying emphasis upon the more important facts of Latin syntax. The sentences are well constructed, although there is an occasional slip, as in 246, 6: "Have you no other way through the territory of any one at all?" The exercises in connected narrative, too, have such expressions as "was urging them on to advance", "sat down before their camps on either hand", and "He always kept asking". Furthermore, to many it will seem unfortunate that the exercises for use in the secondary school are based on Caesar. Such a review as is here intended comes generally in the fourth year, in preparation for the examination in advanced Latin composition, in which the vocabulary is for the most part taken from Cicero. This difficulty might have been obviated by giving at the end of each exercise in this part of the book a short paragraph based on this author.

However, these are only slight imperfections, while there are many things deserving of the warmest praise. Among the many points worthy of mention we wish to note the following: the skillful device for explaining the meaning of *suus*; the treatment

of subordinate clauses from a threefold point of view, that of use, form, and function; and the very full statements in regard to conditional clauses and the usages of indirect discourse. On the whole, the book is a very clear and simple presentation of the ordinary prose constructions, and the student who shall have worked through it faithfully will have laid a good foundation for future work in Latin.

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THE NEW YORK LATIN CLUB

The last luncheon for the season of The New York Latin Club was held at The Gregorian, Saturday, April 29. For a spring meeting the gathering was a large one. The guest of honor was President M. Woolsey Stryker, of Hamilton College, who spoke on Synthesis. He touched but lightly upon the mechanics of our profession, but made a notable contribution to its dynamics. He decried the short-sighted view which regards education as a mere agglomeration of facts; for knowledge is touch and wisdom is grasp. Related facts which illustrate great unifying principles are the true objects of study. Modern educators busy themselves too much with the short cross threads of human interests and too little with the long threads of human destiny. A dictionary is not literature. Unrelated facts are only gossip. The two sides of life's parenthesis are source and purpose, and no subject is of value unless studied from the view-points of whence? and wherefore? Great synthetic ideas are expressed in the fatherhood of God and the brotherhood of man. Analysis pulls the string out of the pearls.

Ere closing Dr. Stryker paid a high tribute to the educational value of classical study, and said that, in his opinion, the A.B. degree should be given only to candidates offering Greek, and that, with his consent, it would never be otherwise bestowed. He characterized the present reaction against classical studies in our schools as a passing epidemic, a sort of rash. In his judgment no teacher of Latin was properly equipped without a knowledge of Greek.

In his experience, he continued, the preparation of candidates for college was best in Greek, second best in algebra, equally indifferent in Latin and German, and poorest in French. Though only one third of the students in Hamilton College study Greek, fully four fifths of all the prizes and honors go to them. The great weakness in the candidates' preparation in Latin is their ignorance of grammar. A knowledge of this is so essential that in the near future it is to be made a *sine qua non* for entrance into Hamilton College. In the business session which followed this address the officers for the current year were all re-elected. Professor Knapp, chairman of the Committee on First Year Latin, reported progress. The club passed a vote of thanks

to Dr. Wm. F. Tibbetts, Treasurer, for his valuable services, and a resolution of sympathy with Professor Sidney G. Ashmore of Union College in his illness and enforced absence from our meetings the present year.

ANNA P. MACVAY, Censor.

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NOTE ON AENEID 3.329

me famulo famulamque Heleno transmisit habendam.

I fail to see that our school editions call attention to the fine ethos of this line.

To Aeneas's sympathetic question, couched in the most courteous language—he even masks the *concubinatus* of Andromache with the words "*Pyrrhi conubia*"—the Trojan princess replies in a feeling of deepest disgrace (cf. *deiecit voltum et demissa voce locuta est* 320), praising the fate of Polyxena, who was allowed to die a *virgo*. For to her the married state had brought nothing but woe, as widow of Hector (cf. the complaint in ll. 6. 407 ff.) and as *paelex* of Pyrrhus. Thus the quoted words express the depth of her disgrace. "Even from the state of *paelex* was I degraded, when my master gave me in *contubernium* to one of his slaves". Wallon in his *Histoire de L'Esclavage*, according to W. W. Fowler, *Social Life at Rome*, 208, 1, who seems to approve, "has noted that Virgil alone shows in this passage a feeling of tenderness for the lot of the captive, but only for a princess and a mythical princess". But I cannot see this tone in his line.

The understanding is perhaps much better gained from a Jewish story, told to this day in the liturgy of the Ninth of Ab. Two Romans had purchased a Jewish slave each, of surpassing beauty, one a youth, the other a maiden. They agree on establishing a *contubernium* between the two. The slaves, however, pass their first night apart, each lamenting the fate that compels him, the son (daughter) of the High Priest, to marry a slave. In the morning brother and sister recognize each other and expire in their embrace.

ERNST RIESS.

To the list of books for sight reading in Latin given in THE CLASSICAL WEEKLY 4.127 some additions should be made. Miss Susan Braley Franklin and Miss Ella Catherine Greene published several years ago *Selections from Latin Prose Authors for Sight Reading* (American Book Co.). In 1897 Professor B. L. D'Ooge published *Easy Latin for Sight-Reading* (Ginn and Co.). Both books are good, with a wide range of easy selections. Doubtless other books not known to me are well worth naming; I shall be grateful to any one who will send me titles of books not included in this notice and that at 4.127.

C. K.

On April 22, the women students of Greek in Randolph-Macon College, at Richmond, Virginia, presented in the original the *Medea* of Euripides. This is the third time that a Greek play has been given in the original at this College; the plays previously presented were the *Alcestis* and the *Antigone* (see THE CLASSICAL WEEKLY 3.215).

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Latin—Elementary Course—Miss Wye. At 11:30.

Prose Composition: Secondary School Course. Miss Wye. At 9:30.

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Research Course in Roman Satire. Professor Knapp. At 9:30.